

# **Historiography of Native American-African American Relations: A Review**

**by SATO Madoka**

Native Americans and Africans or African Americans have had extensive contact and made various relations throughout American history. These interactions between two different human groups have occurred in all areas of America including the South, the West, and also the East, and in just about every possible occasion. Although a vast amount literature has already been written about the historical relations that existed between European Americans and Native Americans and between European Americans and African Americans, those relations between Native Americans and African Americans have been largely overlooked. This is because most of the scholars of American minority histories have usually devoted their energies only to the disclosure of historical realities of European American-Native American or European American-African American relations separately to recreate a more “liberal” American history.

Nevertheless, interest in the historical relations between Native Americans and African Americans is recently growing rapidly as a field of academic research in the United States because the notion has come to be widely accepted that the knowledge of various historical relations between minority groups is indispensable when historians would write a more comprehensive and diversified American history. And over the past few decades a number of interesting studies related to the history of Native American-African American relations have started to be published. Therefore in this paper, I review those studies and show the significance of such work for the development of American history as a whole. I believe the studies on the history of Native American-African American relations have the potential to be a good means to criticize a simple dichotomic understanding of American history.

# **Sociological Implications of Open Aristocracy: An Essay on Mme de Staël's Ideas on Liberty (Part II)**

by TAKEDA Chinatsu

This article deals with how Mme de Staël came up with her original definition of open aristocracy in the turbulent political and social circumstances of post-revolutionary France and under the influence of British debates on the French Revolution. British intellectuals such as Edmond Burke and Sir James Mackintosh as well as anonymous pamphleteers discussed about the French Revolution in relation to the on-going debate on the electoral reform in Britain. They shared a common approach to analyse the French Revolution from the point of view of social and professional origins of its principal actors. They also linked the French Revolution with the advent of the commercial civilisation and analysed its outbreak in terms of the presence or absence of the ascending “intermediary class.” Finally, British intellectuals unanimously rejected the economic equalisation that they thought might come true as a result of the democratisation of French society.

Mme de Staël integrated these concerns into her original definition of the political elite in post-revolutionary France. Among others, she was keen on ensuring a social and economic *status quo* against the spread of equalising social conditions. She thought that the democratic state of society characterised by the ramification of landed property and coupled with individuals' tendency to fully satisfy their materialistic desires and passions within the framework of a free market economy might bring the European civilisation to a decline. Consequently, she tried to restore the politically distinctive status of pre-existing large-sized landed owners in post-revolutionary French society. She called for French nobles of the sword to be modelled after their English counter-part, to promote an open and organic interaction with the ascending bourgeois and to turn it into an open aristocracy. Finally, she assumed that the hereditary second chamber should politically symbolise the social fusion of the ruling elite. These concerns of hers made her unique among French liberals of her contemporary period although her vision of open aristocracy was adopted by Tocqueville in *Ancient régime et la révolution*. This article therefore suggests that the discourse on economic equalisation is essential in order to understand the genesis of French liberalism.

## **Notes on F.M.Dostoevsky (4)**

**by NAKAMURA Kennosuke**

1. The Weekly Magazine “The Citizen”
2. People around F.M.Dostoevsky
3. F.M.Dostoevsky’s Return to Journalism
4. ‘We have no rules’
5. Nikolai’s Image of Russia
6. P.Y.Chaadaev
7. ‘We must think’

## **A Modern Girl in the Early Years of the Shouwa Era (II) —A Dressmaker's International Marriage—**

**by HIRAI Kazuhiro**

This is a second story about Masu Cate, a “modern” Japanese woman who came of age and grew up to be a professional self-liberated woman in the *Taisho* Democracy period of Japan. The first story about her, presented in *The Otsuma Journal of Comparative Culture*, Spring 2006, depicted her “modern girl” life as an apprentice novelist / literary critic and the *Yomiuri* Newspaper’s junior reporter. This second story describes Masu’s highest stage of prosperity, which may well be characterized as professional and international, gaining her professional and secular fame as a Western-fashion dressmaker, “internationally” married to an American professor of a distinguished college in Tokyo.

# Analecta Indica

by MATSUMURA Hisashi

The present paper is a part of result of my research carried out during my study leave from April 2005 to March 2006. Especially from October to March I stayed in Ahmedabad and was engaged in reading some Jain texts.

H. Jacobi, *Ausgewählte Erzählungen in Mâhârâshṭrî* occupies a place of the starting point from which any student of the Jain narrative literature begins his study. In addition to it, thanks to Meyer's English translation which was made from this selection, it gave influence on neighbouring fields. In spite of such importance of Jacobi's work, the exact knowledge on the original source of the texts he selected. In XLIII I provide the reader of it with folio numbers of the original texts and some related ones.

All verses , except one, of the VIIIth chaptehr of the *Uttarajjhāyā* are composed in the old āryā metre. K.R. Norman made metrical analysis of all verses of the VIIIth chapter. By his treatment of reformulation, all verses show agreement with the metrical scheme of the old āryā. However some of Norman's emendations are based on his speculation without any solid foundation. We cannot be too careful to retain readings transmitted in the traditional old commentaries on the canonical text. In XLIV I point out all problematic points in Norman's emendations.